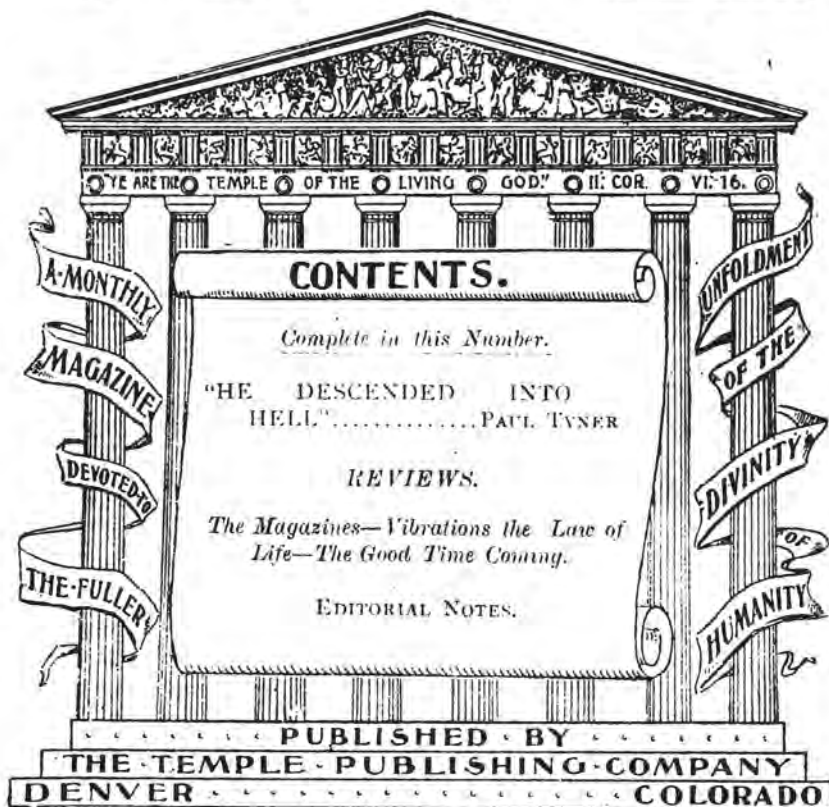


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"HE DESCENDED INTO HELL."

BY PAUL TYNER.

If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there.

—*Psalms cxxxix*, 8.

He descended into hell, and on the third day rose again from the dead and ascended into heaven.—*Nicene Creed*.

As Christ died for us and was buried; so also is it to be believed that he went down into hell.

—*Third Article of Faith of the Church of England and of the Protestant Episcopal Church*.

"THE Kingdom of Heaven is within you," said Jesus. And so is the kingdom of hell. Heaven and hell are not places, but states of consciousness. Time and space and all conditions of body and environment are conformed to the inner attitude, or state of consciousness. Time past, present and to come, principalities and powers, fight in vain against the law. To him who ranges himself with the law, making himself one with it, all things yield willing obedience. Evil is overcome on every plane, not by resistance but by good. Hell is the under side of heaven; its opposite, and as necessary to it as the negative pole to the positive,

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the outer to the inner, the bottom to the top, the base to the summit. We hear occasionally of a brave man fearing "not hell itself." The heroism of those who rode "into the jaws of death and into the mouth of hell," is embalmed in undying verse. It takes pluck to face hell and overcome it. Heaven is the crown of victory to the overcomer. But he must overcome all things, including hell itself. Understanding the word in the sense indicated, we shall find in its plain, blunt Anglo-Saxon force, a distinctness and largeness of meaning that are wanting in the more prudishly polite and stilted equivalents which recent revisers and commentators have endeavored to substitute for it. There is no mistaking Tennyson's meaning in the word picture of that awful charge at Balaclava. It is certainly the word Jesus would have used, had he spoken Anglo-Saxon. So the English translators of the Bible and of the Creed, after all, in this as in other matters, have given us the spirit, if not the letter, of the original texts. Let us, therefore, take the word in its generally and definitely understood meaning. Hell is the opposite of heaven, as prison is the opposite of palace; as sorrow is the

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opposite of joy, sickness of health, slavery of freedom, death of life. The ancients, indeed, seem to have considered the word thus translated into "hell" as synonymous with death, the grave, a prison or place of the bound. Dante, in his "Inferno," finely brings out this sense of the word. These things represented to the Greeks the uttermost depths of woe into which the soul of man could fall, as liberty and life represented the heights. The Saxon, with perhaps a touch of savagery, sought and found a more emphatic term to fit his more intense conception of a fitting contrast in the abode of the damned to the eternal bliss of the abode of the blest. In this we have perhaps resembled the sanguinary Sioux who, not content with chaining or killing his captive, subjects him to slow and ingenious torture. Do not get nervous. It is all right! We will have to go to the bottom of things before we get to the top. God's in His hell, as well as in His heaven, and until we find God in hell we are not likely to find Him in heaven.

The larger and more liberal thought of to-day is not partial to creeds or articles of faith. We are finding that we can get along very well without them; that, in

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fact, they rather hinder than help the development of genuine honesty and truth in men's minds and and men's lives. Nevertheless, we shall find it well worth while to bring our brains to bear on some realizing sense of the meaning of that passage of the Creed quoted at the head of this article. The words are repeated daily by millions of Christians the world over, and have been so repeated for more than fifteen hundred years. They contain the profession of Christian faith and belief, as it was carefully and deliberately formulated by the assembled wisdom of the Church in the Grand Council of Nice in the year *A. D.* 337.

Our era is one of practical realization above all else. All law finds its fulfillment in love; so we shall find in the signs and passwords handed down to us by the fathers a meaning by them comprehended only in part. Taking their very own words, we shall open what to them was a sealed book.

We need not concern ourselves particularly as to the theological dispute over the precise meaning of the word hell. What it must mean to every rational thinker has already been sufficiently indicated. The whole passage in the Creed

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is probably founded on Peter's declaration that Jesus, between his crucifixion and resurrection, "went and preached to the spirits in prison."—Roman and Anglican theology agree in teaching that the "hell" of the Creed and the "prison" of Peter are the same, and that it is not the place of eternal torment for the damned in fire and brimstone that is referred to, but a "limbo," or place of darkness and captivity, in which the souls of all the just who died previous to Jesus' time were held awaiting his coming. Not only does this attempt to keep Christ out of hell, and hell outside the pale of God's love in Christ, ignore Jesus' saying that he came to call not the righteous, but sinners, to repentance; it also contradicts Peter's description of these spirits in prison as those of men "which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing."¹ More than this, it questions God's love and the infinity and universality of that love. Christ descended into hell because that was where he was most needed. When we realize—those of us who happen to be in hell—

1. Peter iii, 19-20.

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that Christ has indeed come to us in the uttermost depths and opened the way thence to heaven, hell will lose its terrors and we will have no reason for staying there. A man, who while groping in a dark mine, has fallen into a deep pit from which escape seems impossible, despairingly makes up his mind to stay there and starve or rot; but when the rescuer appears at the pit's mouth with lights and throws the prisoner a rope, he is quick to come out of his hole into the upper air. Spirits in hell (and many of us do not have to wait for bodily death to find ourselves in the hell state of consciousness) are generally fallen to such a depth that they do not realize the possibility of rising out of the pit until the words of the Rescuer are spoken in their ears, his radiant face looking into theirs, his ready arms wound around them. The light at the top is too far away. No rope is long enough to reach them, and they would not trust it if it were. Christ knows this, and so he comes down to us himself. And as he is lifted up, all men, all the man, all things, are lifted up with him. So Christ "descended into hell."

If we can claim a special glory and a special mission for the New Thought and

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its scientific religion, it is its recognition and ever increasing realization of the fullness of the salvation wrought by Christ's victory over death and the grave. In the light of this victory, man is able to understand, as he never could otherwise, that God is really Love, and that the Divine Love is as infinite as Infinity, as omnipotent as Omnipotence. Salvation for all is, for the first time, made reasonable, and the logic of Calvinism destroyed by the logic of the new Pantheism. If I am something separate and apart from God by my very nature, born of sin and shapen in iniquity, then neither faith nor works can avail to save me from either sin or that death which is the natural wages of sin. If I am saved at all, it must be by God's good grace and pleasure, by His election or foreordination, without regard to any personal merit or demerit on my part. Why that kind of a God should have either grace or pleasure in saving one with whom he had nothing in common from the natural consequences of his nature, must be truly counted one of the mysteries of so-called "religion" past all finding out. If, on the contrary, "I and my Fa-

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the rare one," and in all the universe there is only one God, all seeming evil must be partial or undeveloped good. The Perfect Whole is perfect in all its parts—and demands perfection in their adjustment. All men are Sons of God and joint heirs to God's perfection, coming slowly but surely into their heritage.

Practically speaking, this means very much, not merely to mankind in general, but also, and very particularly, to you and me individually. It means much to us, not merely in the hereafter, but also in the herebefore, in the living present, the eternal *now*. It means much to us not only in the soul and the soul-spheres, but also in the body of flesh and the earth life. No matter what our present condition of vice or virtue, of weakness or strength, of sickness or health, of foolishness or wisdom, of ignorance or knowledge, this truth of the oneness of God and Man, of the Unmanifest and the Manifest, of Life and Love Universal and Life and Love Individualized, touches every one of us closely and vitally.

All these terms descriptive of condition are relative, rather than absolute. In the last analysis, negatives can have no real and enduring existence. They are

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but the shadows, the under sides, the lower degrees of positive realities. The ideal is translated into the real not all at once, but gradually. Expansion of realization prepares us for the more important process of expansion of idealization. "Man grows as higher grow his ideals," Schiller tells us. All growth, and markedly human growth, individual and social, is a process of readjustment. The goal of to-day becomes the starting-point of to-morrow. The genius in every line of human endeavor sees in his highest achievement only promise of greater things. Ever seeking something new, that which men have done is but earnest of the things that they *will* do. "Greater works than these shall ye do,"¹ said Jesus. The dying Raphael wished for opportunity to paint a more beautiful Madonna than he had ever put on canvas. Alexander sighed for more worlds to conquer. What is true in the great is true in the little. Each of us may be a genius in our way, be it only cobbling shoes or boiling potatoes. "He who makes two blades of grass to grow where but one grew before is a benefactor of mankind." There is close connection between William Morris' faithfulness to the small-

1. John IV., 12.

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est details of honest workmanship in his factory and the splendid soul of the author of "The Earthly Paradise."

Christ came to call not the just, but sinners to repentance. In the words of the Great Physician himself, "They that be whole need not a physician, but they that be sick."¹ In all his ministry, Jesus concerned himself almost entirely with the unrighteous. He gave his time and attention not to "the best people," but to those whom, in modern phrase, we term "defectives, dependents and delinquents." Indeed, one cannot escape the conclusion that *need*, spiritual or bodily, constituted to Jesus' mind, a peculiar claim to divine favor. There may have been people who would have been glad to honor and pay court to the popular preacher and leader. And his presence at the wedding in Cana, as well as his enjoyment of the hospitality of other friends at various times, shows that he was not ungracious in these matters. But social functions were secondary. The business of his Father had first claim. Gently but firmly, he made it understood that "the Son of Man came not to be ministered unto but to minister."² He seems, even in the agony of the

1. Matt. IX., 12.

2. Mark X., 45

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cross, to have been actually more interested in the repentant thief than in his own suffering or the sorrow of his faithful followers. None was too vile, none too far gone in wickedness or crime, none too distorted, decrepit or deformed, to be beyond the saving and healing—the freeing and making-whole power—of God, exercised through this spiritually self-conscious God-man.

So, having demonstrated the wholeness of God in the spirit by calling it into manifestation in the wholeness of man in the flesh,—faithful to his mission even unto death,—Jesus the Christ, to complete that mission in the only way possible, “descended into hell.”

It is just these three words that are required to round out to utmost fulness any statement of Christ's demonstration of the absolute and entire permeation of the universe, spiritual and physical, of *all* life in substance and structure,—by that Love which is God's essence, His very being. “God saw all that he had made and behold it was good.” It could not be other than good, for God is in every atom of the universe, in every atom of man, down to the least of the molecules in your body and mine. Were God really absent and

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Evil present anywhere, even in a single atom, there would be a fatal flaw in the completeness of the universe and the harmony of its arrangement; and that would mean an imperfect God—a logical impossibility. Because Christ descended into hell and preached deliverance to the captives of death beyond the grave, as well as this side of it, Freedom has dawned for every creature on every plane of being, in every realm of space or time, of mind or spirit, to the uttermost. Every bond is forever broken, all darkness is dissipated, every hurt is healed, every sickness cured.

Admitting all that may be claimed for the possibilities of human comprehension of this unity of God and man cosmically and individually, before Jesus in the philosophy of the East, or without Jesus in modern science, the fact remains that Jesus in his person *proved* the truth, brought life and liberty to light, demonstrated the omnipresence of Love, even in the dungeons of death and the uttermost depths of hell. He planted a ladder reaching from hell to heaven, on which the angels are ever descending and ascending. He, indeed, became the tree whose leaves are for the healing of the nations.

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"He ascended unto heaven and sitteth at the right hand of God, whence he shall come to judge both the quick and the dead."

The Christ-man went to heaven by way of hell. That is the royal road to the right hand of the Father—the only road. Christ's ascension was no half-way matter. He first sounded the uttermost depths into which man can fall. He made it manifest for all men in all time, by his descent and his ascent, that all that need be considered about hell is that "the greater the depth the greater the height;" the harder the battle the more glorious the victory. "There is more joy in heaven over one sinner that repenteth than over the ninety and nine that are just." The ascent of Pike's Peak or the Matterhorn must begin at *the base* of the mountain. The climber who starts from any higher point would not be entitled to record an ascent. So the ascension unto heaven must start from hell. Hell is the base of the mountain, heaven the summit. Beginnings are the most important parts of every achievement, and every beginning is at the bottom. No man cometh to the Father but by Christ, and no man cometh to the Christ consciousness who does not descend into hell,—and thence

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rise into heaven—making himself one with all humanity—with all life and all grades of being, of thought, character and conduct from the least to the greatest.

The sects and denominations laboriously collate and boastfully set forth statistics to show the Church's growth in numbers. Statistics are also appealed to in proof of the assertion that, after two thousand years of "Christianity," only a minority of mankind are enrolled in the churches. Yet nothing is plainer than that the power and sway of an idea is not to be measured by numbers merely. "God and one make a majority." And who can doubt that the dominant influence in the world to-day is that of Christendom? Crude, imperfect, degenerate even as is the institutional Christianity of our age, there is a power in the mere name of Christ which carries all before it. Nor do we lack convincing demonstration of the power and influence of genuine Christianity in the individual life—examples of sweetness and sanity in personal character and conduct, where the mind of the disciple is moulded in the pattern of the mind of the Master. Significant testimony to the inherent force of the real spirit of Christ's life and teachings is afforded in the fact

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that all the falsity of pomp and ceremonial, all the glare and glitter of worldly wealth, all the fierceness and fanaticism of its many sectaries, all the blindness and bigotry put forth in Christ's name, have not crushed out the growth of that spirit in the human heart. That Christianity as a vital force in human life survived the persecution of its pagan enemies enthroned in old Rome's dominion over the world, means much; that it has survived all the rancor and bitterness of denominational dispute among its assumed friends and remains unsoured, means much more. Like a living stream of water springing from a hidden and inexhaustible well whose *source* is too deep to be reached by any surface disturbance or pollution, it retains its sweet savor and perennial freshness. May I not even say that, like one of our beautiful northern lakes fed by living springs and bottomed by white sand and gravel, it transmutes all baseness cast upon it into its own translucent and wholesome purity?

I do not know what the "divinity schools" teach the candidate for the Christian ministry concerning Christ's consorting with publicans and prostitutes, or his tender treatment of loathsome lep-

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ers, blind and lame beggars and people suffering from "all manner of sickness." It would be interesting indeed to have the "approved" explanation of these things extended to elucidate this passage from the Apostle's Creed: "He descended into hell." The accepted interpretation of the passage in theological teaching must differ widely from that here offered, if we may judge from a recent utterance of a noted doctor of divinity. His words are quoted not only on this account, but also because they probably express the entire orthodox conception of Christ and his mission as related to the essential nature of God and His creation. The Rev. Dr. E. Fitch Burr, author of "*Ecce Cœlum*," in a recent article¹ pays his respects to Transcendentalism, which, at the outset, he stigmatizes as "a later form of skepticism, which only a large-mouthed credulity can swallow." Passing by this glaring lack of fairness, we find that Dr. Burr goes on to say:

"Does the totality of the material Cosmos deserve to be called God? Certainly, viewed as vast and mysterious and seething with mighty forces, and essentially eternal, it is a sublime thing. But there are other features that are very far from being sublime. Innumerable low, shameful, distressing, and abominable things belong to

1. *Homiletic Review*, February, 1898.

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the Cosmos. Material Pantheism makes all these part and parcel of God: all the mistakes and follies, all the pains and diseases, all the vices and falsehoods and crimes, all the cruelties and wrongs and wars that disfigure history, even the atrocities and outrages of the unspeakable Turk, belong as vitally to God as do all high and desirable things. Stones, and worms, and monkeys, and beasts of prey, and fiends in the shape of men, and all refuse and loathsome things are as much parts of Him as are saints and heroes and geniuses. There is nothing so vile in character and conduct and experience but has God for its source and substance, and is a wave of the one Divine Ocean. A being largely made up of impostures and self-contradictions and all the deeps of wickedness—does such a being deserve to be called God?"

If to believe that "there is nothing so vile but has God for its source and substance" is Material Pantheism, then Jesus the Christ was a material pantheist. It was because he so believed that he identified himself distinctly with "the least of these"—the hungry, the naked, the homeless and the prisoners. It was because he so believed that he descended into hell and the third day rose again, for, as Paul tells us, "His soul was not left in hell, neither his flesh did see corruption."¹

Of course, Transcendentalism is something more than Material Pantheism. The God of Pantheism, or of Monism, is found not only in all the outer manifestation of

1. Acts II., 31.

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the Kosmos, but also in the inner immanent and universal Spirit or Energy, Will, Law, Intelligence, underlying all the manifest—the noumenal from which the phenomenal ever proceeds. Dr. Burr admits the sublimity of the Kosmos in its totality “viewed as vast and mysterious and seething with mighty forces, and essentially eternal.” But he proceeds to say that there are things in the make-up of this sublimity that are not sublime. Is this not a contradiction in terms? Viewed separately and apart, as Dr. Burr views these parts, what he says is undoubtedly true; but this is not the way the Transcendentalist, or, indeed, the rational religionist, views them. It is certainly not the way Christ viewed them. Seeing all things in right relation, we cannot see unloveliness or shame, or distress, or abomination, in *the parts of a sublime whole*. And as a matter not merely of right reason and logic, but of good common sense, we have a right to see all things and demand that they shall be seen in their right relation as parts of a Perfect Whole. Unless Dr. Burr shall answer in the affirmative the question asked by him at the close of the above quotation, he must confess to an acceptance of Polytheism. Certainly of all

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forms of Polytheism, that which divides the dominion of the universe between two warring forces, God and the Devil, is most repugnant to reason.

Much depends on the way we put the matter. How entirely reasonable the position attributed by Dr. Burr to the Pantheist will seem if we paraphrase Dr. Burr so as to make him read: "All character and conduct having God for its source and substance, there can be no character or conduct that is vile." Yet we can all understand Dr. Burr's position. It has long been the infantile and unknowing position of most of us. Voltaire it was who said that "If in the beginning God made man after His own image and likeness, man had ever since been returning the compliment." The fundamental mistake of the old theology is the attempt to emphasize the grandeur of God by separating Him from all those things which, to our short-sighted and inadequate view, lack grandeur—thus finally separating God from His creation, as seen through blinded eyes and minds imbued with miseries of their own imagining. As a race, we are only beginning to see that such a view is not only inconsistent with a belief in the oneness of God, but that it is in-

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deed a belittling reflection on God's wisdom, an utter forgetfulness of God's love. John said, "God is love," and Jesus proved it—proved that the love which is God pervadeth all things, even in the uttermost "depths of wickedness," and thence to the heights of beauty and of bliss. For "he descended into hell"

Jesus was fond of teaching in parables. To-day, as in old Palestine, it is the teaching of the parables chiefly that moves and moulds the masses—the eager, hungering common people who "heard him gladly." His whole life is a grand parable and every incident in it an allegory full of meaning. This descent into hell as an actual experience of the Divine Man is certainly interesting. It is far more important, as an illustration of the working of Life's Law. Deep answereth unto deep. We cannot separate ourselves from God's love, its peace and health, and its power to make the broken whole and the crooked straight. Neither height nor depth is beyond His love and the need of His love. Not the fall of a sparrow—no, not even the creeping and crawling things, the worms of the dust, or the dust itself, are outside of His loving care, because nothing can be where God is not.

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The wheel of life, while moving on in an ever widening orbit, is at the same time revolving on its axis. That which is uppermost at one stage is undermost at another, and that which was undermost comes uppermost in its turn.

Why was there a great gulf fixed between Dives in torment and Lazarus in Abraham's bosom? Why was the wretched rich man told that, having aforetime received his good things and Lazarus evil things, he is tormented while Lazarus is comforted? And why was he told that his five brothers still living in the flesh could not be turned from their courses and saved from suffering, even though one rose from the dead and came to them? We find the law declared in Word and Works everywhere that victory and its crown are only to the overcomer. In Ecclesiastes (iv., 14) we are told: "For out of prison he cometh to reign; whereas, he that is born in his kingdom becometh poor." Out of the worm, the butterfly. Up from the black ooze of the pond-bottom, the lily mounts into a white wonder of life and light. In the endless rotation of the seasons, Spring merges into Summer, Summer into Autumn, Autumn into Winter, and Winter turns back to

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Spring, while the world is more and more. "Sorrow may endure for a night, but joy cometh in the morning." Everywhere in nature and in life, the law is from the lesser to the greater, from the greater back to the lesser, and from lesser to greater again, turning and turning endlessly, yet all the while mounting higher in the spiral path of progress.

"The only death to be feared is unconsciousness of the presence of God." How often we must go back to that wise saying of Paracelsus and remind ourselves of its meaning! And Agur's prayer tells us that this very forgetfulness of God is one of the dangers of worldly wealth. "Let him who thinketh he standeth beware lest he fall." How many of us have had to know the darkness and the depths before we could receive and open to the Christ descended to us! How long bonds and shackles have held us ere the deliverance of God's love was recognized! How many have had to come to the healing and wholeness of Christ through years of pain and weariness, sick and sore distressed!

Jesus probably accomplished more in the brief space between Friday evening and Sunday morning that he preached to the spirits in hell than he did in his years

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of preaching on earth, so far as those immediately addressed were concerned.

Discussing the dogma of hell in a brilliant article in the March *Intelligence*, Henry Frank says:

"Error is darkness and darkness is hell. To pervert this life, to believe that man is a fallen creature and inherently depraved—this is hell. To believe that you are bound by the limitations of the body, the fixed forms of confluent atoms, the narrowness of traditional thought—this is error, darkness, hell. To narrow the horizon of one's being and think only in the past, brooding over sorrows, nursing pain and hugging melancholy—this is darkness, hell."

"I have lost everything but God," said a woman appealing for sympathy in apparently dire distress. *God* had not yet become very much to her, evidently. Most of us have to lose "everything but God" before we find that God is more than everything—and that we have really gained, not lost. "All is lost save honor." The thought in Francis the First's famous despatch thrills us as could no mere news of victory. It is the prodigal who returns and is feasted; the sheep that strayed that is found with rejoicing. We are very likely to be in hell when Christ comes to us and opens our prison house. It is generally only after we have been given up by the doctors and have tried everything else in vain that we are willing to turn to

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God and try the one source and fountain of life and health. And this is all right and well and natural, and nothing we need be ashamed of. It is but the working out on our plane of being of the law and process of growth on all planes of being. We may think we have fallen, but we shall find that we have landed on our feet. It is a very good thing to know that, no matter how far we may have gotten off the road, we will bring up at the right starting point and may resume the journey afresh, feeling our way surely, clothed and in our right mind. When getting down to hell is getting to God, hell is the place for us. We will not leave our souls there, nor shall our flesh see corruption.

This is Christianity as Christ taught it and lived it. It is the Gospel of Love infinite and all-encompassing. It is rational, it is logical, and in the best sense it is scientific. It teaches those things that are true, that are lovely and of good report. Its call to every man is Christ's call: "Come unto me, all ye that *labor* and are *heavy laden* (not those that are at ease and unburdened; their time has not yet come) and I will give you rest." It offers what Christ offered to those in prison—even the prison of death and the grave—for it offers the truth that maketh free.

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EDITORIAL NOTES.

"Let us have peace," said General Grant after Lee's surrender. And in that moment, as never before, the heart of the people responded to the thought. It is evidence, and striking evidence, of the advance of the peace sentiment among mankind that, despite the inflamed appeals of reckless newspapers, and more reckless congressmen, to the passions of the thoughtless, the best souls of the country look for and are steadily approaching a peaceful solution of the present crisis. If there is war now it will probably, for the first time in history, be a war waged for the direct and distinct purpose of establishing peace. Spain is offered peace with the United States at the very reasonable price of ending her cruel and foolish war with Cuba. "Thoughts are real things." Remember that we who know the power of thought and who desire peace are called on to formulate and send forth the thought of peace, strongly, certainly, consciously. "Blessed are the peacemakers." The way to peace, so far in human history, has been through war. Christ, recognizing this, said, "I come not to bring peace, but a sword." Yet he is the Prince of Peace, and peace, we all feel in our hearts, will be the great and lasting result of the spiritual warfare Jesus started. The thought for the hour is beautifully expressed in this verse from Sarah Wilder Pratt's "Invocation," in her "Voice in the Silence":

"Oh! heavenly Peace, with pinions white,
Roll back the darkness of this night;
And o'er the land by strife oppressed
Pour thou the blessings of the blessed,
Oh! Power Omnipotent."



The March *Hermetist*, in the course of a most appreciative review of "The Living Christ," remarks that "the author does not believe in Regeneration." This is a mistake. The author believes in regeneration

through recognition and development of the higher nature and potencies of sex—through its elevation and spiritualization.



Custom is "honored in the breach" this month to call especial attention to the affidavit concerning a cure through Helen Wilmans to be found in our advertising pages. One such fact is worth a bushel of argument, and Mrs. Wilmans is to be congratulated on her demonstration of the illimitable power of the creative Force of Thought to create in its own image and likeness, and on her courage and common sense in having the record of the achievement accurately set down, legally verified and widely published. There is no more crustacean and moss-grown fallacy than the edict of the average medical man as to the "impossibility" of growing new tissue under circumstances similar to those in the case mentioned. In the face of the evidence referred to, physicians will have to cease the use of this discouraging avowal of disbelief and admit the demonstrated possibility of growing new bones, new flesh, new lungs, new hearts and new brains wherever needed.

THE MAGAZINES.

THE PERFECT FAITH. With the March number, this excellent little monthly, established by Mrs. Eva C. Hulings about a year ago, enters a new volume and a new stage of development under new management. Mrs. Mary C. C. Bradford, the regular speaker for the Denver Divine Science centre established by Mrs. Hulings and named the Hulings Temple of Truth in her honor, and Mrs. Hulings' gifted sister, Mrs. Scott Saxton, share the editorship, while Mr. W. T. Craft becomes publisher. "The Elixir of Life" is the title of the opening article, which is a report of the lesson given by Mrs. Hulings at her last noon

silence. Like all Mrs. Hulings' teachings, it is filled with the spirit of Christ. The vitality of the divine life is translated into practical every-day use. Mrs. Bradford's address on the occasion of the first service of the society in its new quarters, at Windsor Hall, is an eloquent exposition of the splendors of the creative power as manifested in the spring season. She pays a beautiful tribute to the work of Mrs. Hulings, and in clear and convincing terms presents the scientific definition of life in its relation to real religion. In the healing department, Mrs. Katharine Medcraft and Dr. Mary Scott record several remarkable cures. Energy, purpose and intelligence on the part of the publisher are manifest throughout the number. "The Perfect Faith" should have a wide circulation and will be found exceedingly helpful. (Denver, Colo., \$1. a year.)



UNIVERSAL TRUTH. Mary E. Slonaker, in "Nothing New Under the Sun," gives us a suggestive bird's-eye view of the evolution of the religious idea, emphasizing the modern concept of the absolute law of cause and effect with its logical implications in the recognition and realization of "all the universe as real, eternally substantial and therefore deathless." A new, interesting and exceedingly helpful view of "Virtue" as an impersonal, universal, exhaustless and indestructible principle. The sixth of Mrs. Harley's "Simplified Lessons in the Science of Being" deals with Appropriation. With clearness and conviction she shows that good is the only real power, that evil is unreal and therefore may be denied away. Aaron M. Crane in an article on "Anger" lucidly points out the relations of thought and action and finds here "scientific reasons for every rule of conduct which Jesus has given to mankind." "Medical Recognition of Mental Therapeutics" is discussed by Helen L. Manning with several very interesting illustrative instances. As always, this excellently edited monthly is pervaded by the sense of

harmony belonging to broad sympathies and clear thinking. Uplift and inspiration are conveyed in every number. (F. M. Harley Publishing Company, 187 Washington St., Chicago.)



THE THEOSOPHICAL REVIEW. "A Vision of Christ" told by a Russian in the February issue, is an impressive account of a child's vision and its enduring influence. It will be found full of promise and assurance to those eager, earnest and devout souls who question whether Jesus the Christ in his holy city is still accessible to those who are longing for distinct revelation of him. In the continuation of his learned and lucid consideration of "The Christian Creed," C. W. Leadbeater finds in the Nicene Creed, a statement of the brotherhood of humanity, of recognition of the Great Brotherhood of Adepts, their existence and functions, and of a belief in reincarnation. Mr. Leadbeater rather intemperately denounces the common interpretation of "the resurrection of the body" as "monstrous," "absurd" and "scientifically impossible." Mr. Leadbeater should heed Hamlet's reminder to Horatio, and wake up to the fact that in these days "impossible" is rapidly becoming an unscientific term, if it is not so already. Mrs. Besant's article on "Prayer" offers an interesting solution of the problem why some prayers are answered and others not; but it is hardly scientific. "The Relation of Art to Theosophy" is discussed by W. C. Ward, and some curious facts concerning that strange and mysterious personage, the Comte de Saint Germain, are related by Mrs. Cooper-Oakley, who believes him to have been a messenger from the Great Lodge, commissioned to impart to man certain secrets of nature. *The Theosophical Review*, under the editorship of Annie Besant and G. R. S. Mead, fills an important place as an exponent of advanced philosophical thought and theory and should be read by all desiring to keep abreast with the modern movement which is letting the light of the spirit shine into and through the ma

terialism of the age. In this movement Theosophy has important place. (Theosophical Publishing Society, New York; 25 cents a copy, \$2.75 a year.)

BOOK REVIEWS.

VIBRATION THE LAW OF LIFE.

Under this title the Temple Publishing Company now brings before the public a work originally published by Dr. W. H. Williams of Denver, the author, about a year ago, under the title of "Breathe, Don't Die Until You Are Ready." More than once in the history of literature, especially American literature, a positive genius has been for a time lost to the world through the attempt of an author to also combine in himself the function of publisher. The consequence is generally a misleading title for his book and an outward dress unworthy of the thought. Mr. E. W. Howe's "Story of a Country Town," is a familiar instance. The present work, as the sub-title now chosen for it indicates, is really a series of vital gymnastics. It meets the pressing need at every turn of answering the beginner's question, "How shall we realize?" The new thought has passed beyond the stage when vague and glittering generalities can be accepted as sufficient statement. We must have the practical, especially in instruction, and its methods must be simply and clearly stated. The present work is practical. It gives methods for the realization of the oneness of soul and body, and of harmonious development on both the spiritual and physical planes, in language easily

understood. The importance of the book can hardly be overestimated. It is the product of a soul who, after years of preparation—through experience, trials, struggle and conquest—for this special mission was able to yield himself up, even as a little child, to light and leading, whose high source is plainly evidenced in the book itself. The author tells the story of a personal experience, in the course of which he contacted in spirit a sphere of the highest wisdom. He was led and instructed by a teacher of advanced development from this sphere. Not satisfied with merely setting down a series of didactic statements, rules and instructions, he embodies his personal experience in carrying out this teaching in a narrative which is of fascinating interest of itself. That rarest of combinations, the scientific and poetical, is found in Dr. Williams' case and accounts for his ability to present statements of the highest truth regarding man's nature and destiny, in which we find at once exactness and ideality. We are told that Darwin in his youth was fond of poetry and music, and even attempted some creations in verse, the merit of which would indicate that if he had not turned his mind in the direction of science he might have become a poet of no mean powers. This tendency, however, and even the power to enjoy poetry, was entirely destroyed by the rigidity with which he applied his mind to the study of material science. The world, perhaps, was the gainer, although it can hardly be doubted that the individual in this instance was sacrificed. We are all familiar, too, with instances of the tendency to diffuseness and uncertainty in the poet's mind. Too often he is carried by his soaring Pegasus into the realms of cloud-land, disdaining the sure and solid standing places of earth. The new thought seems to have for its special mission, at this stage of man's development, the bringing together of the ideal and the actual, of poesy and science,—uniting the good in each, by giving the charm and beauty of poetry to science, and the certi-

tude and exactness of science to poetry. We could hardly have a better illustration of this combination of mentality than in the handsomely printed octavo volume before us. If the author soars at times into the empyrean, he carries an absorbing mind with him and brings back with him observations as to certain unknown or little known laws of matter and force governing the empyrean and mundane alike. Only the briefest indication of the contents of the book can be given in the space at our disposal. Live thinkers and seekers after truth will appreciate the fact that here is no threshing out of old straw, but original ideas of immense practical importance, presented with a clearness and force which show that the writer has an individuality of his own. The law of polarization is stated in the chapter on that subject with a plainness and fulness found in no other writer that we know of. The second part of the book, after an introductory chapter identifying the law and the man, presents a series of exercises in breathing and in the application of motion. The main thought underlying the book, and luminously expanded in all its phases may be found in the following quotation:

"All structures originate in motion, and the motion determines the form of the structure. Motion underlies the entire physiology of the organic functions and senses. Of course, no motion is lost; consequently, if I apply motion to my lungs by expanding and contracting them, every atom of my body partakes of that motion. My body is a chemical laboratory, and motion antedates all chemical effect. This opens a new world to me. How vastly important, then, to know how to move in accordance with the law of motion! Archimedes said if he had a place to stand on he could, with his lever, move the world. I am a mechanical, chemical and mental world, and have a lever, or will, with a place in the eternal will or law to stand..... When a man can determine his real needs in nature, and concentrates his efforts in that direction, he will grow out of all corruption and confusion, as grows the lily from the stagnant pond." (8vo cloth, pp. 176; price \$1.25, The Temple Publishing Co., Denver, Colo.)

**THE GOOD
TIME
COMING.**

Mrs. Jane W. Yarnall, author of that excellent manual, "Practical Healing for Mind and Body," has written a second book under this title with the subtitle of "The Way Out of Bondage." Her idea of the good time coming and the way out of bondage is a present realization of freedom from false beliefs and especially false religious beliefs. She aims to present what she calls the "theological side" of the Mental Science movement. Theology is not a wholesome thing at the best, and any book devoted to theological discussion inevitably becomes irreligious. It is irreligious because theology violates the fundamental idea of real religion, which is love. Of all so-called "sciences" that of theology is absolutely the most unscientific in its premises, its logic and its conclusions. It has no proper place in the New Thought, but on the contrary is entirely inconsistent with its freedom, its fullness and its universality. Mrs. Yarnall's book only proves that in the history of mental science, "Theology," like "Snakes" in the history of Ireland, will be best represented by a blank page. There are, of course, some good things in the book, in spite of the theology, but the good things are unfortunately so mixed with incoherent, disconnected and clouded theological discussion, that they are recognized with difficulty. There is not a single new and original idea in the book, and the author's evident lack of training in literary construction makes the confusion of her thought worse confounded. This is said without in the least reflecting on her sincerity and earnestness, which, under all circumstances, must entitle her to loving recognition. Loving honesty as she does, she will surely see nothing but love in honest expression of honest opinion. (Published by the author, Chicago, 12mo. cloth, pp. 188, price \$1.00.)

Mrs. Helen Campbell's Books.

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